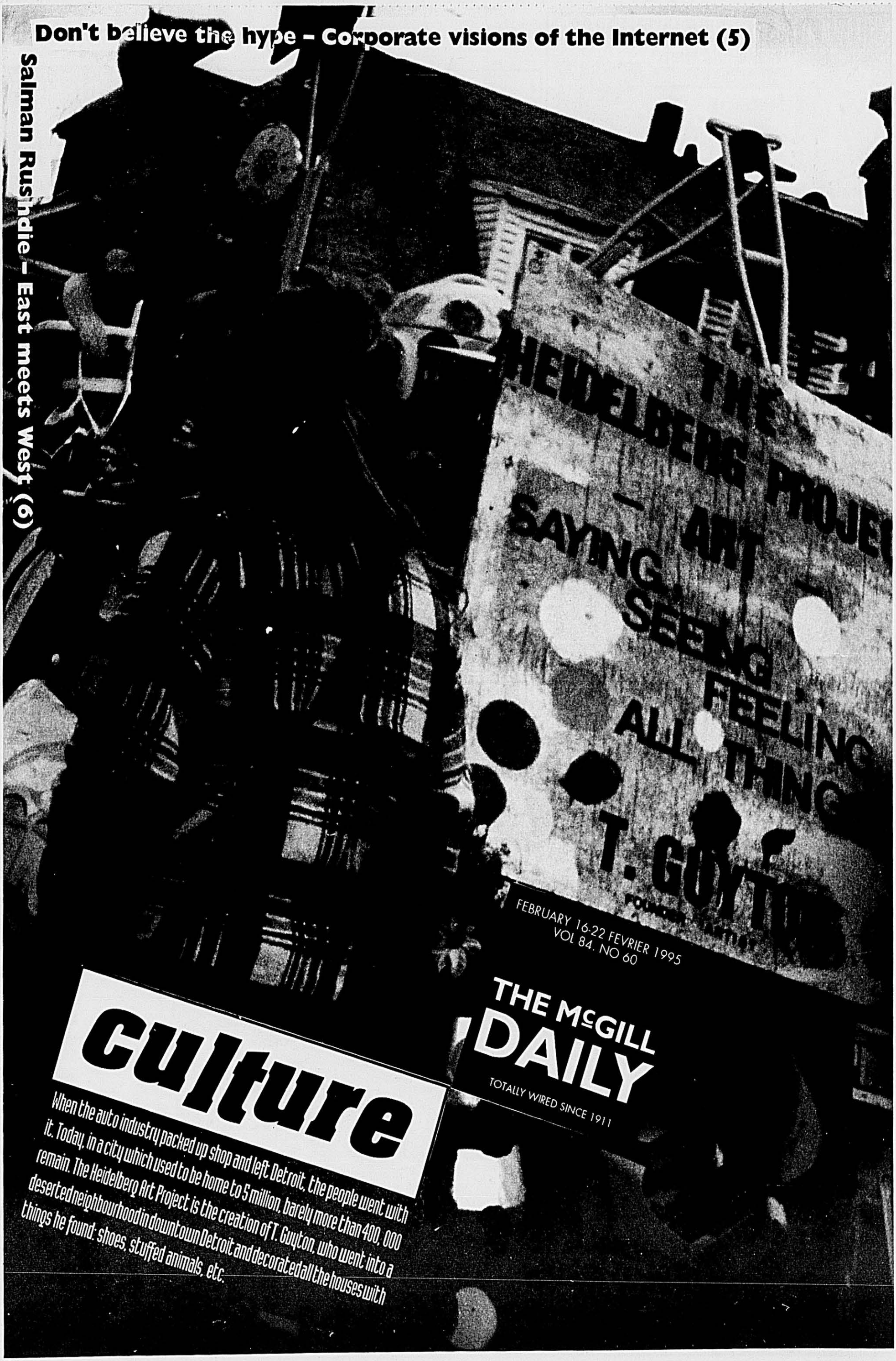
Don't believe the hype – Corporate visions of the Internet (5)

Salman Rushdie – East meets West (6)



culture

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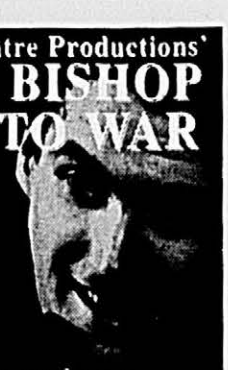

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COMMENT

How about reforming the Gazette's coverage?

Last Friday, the Gazette featured a front-page story on Reform Party Leader Preston Manning's visit to McGill. The headline proclaimed McGill students were, "Reform-ing their opinion," having given Manning "a warm welcome."

I was quite suprised to see this headline. I'm sure it was partly correct. The students in the 200-level economics class the Reform leader visited probably loved him.

The opinions of the students who went to see Manning when he spoke at Moot Court, however, were decidedly more mixed. It's true that many applauded the party leader. A large proportion of the students also applauded when Manning asked tough questions which criticised Reform policy.

Applause for Manning are polite, and can be expected even from those who don't support either him or the Reform Party. Applause in support of a question, however, can by no means be expected by those who do not agree with the thrust of the question, or with the questioner. Therefore, it would be more accurate to infer that students were roundly critical of Manning than it would be to infer that students generally supported the Reform leader.

To read the Gazette, one would think only Arnold August, the Marxist-Leninist Party candidate in the St. Henri-Westmount by-election, voiced opposition to Manning. The article also featured, near the end, Suzanne Laplante-Edward's criticism of Reform's stance on gun control. As she is not a student, her criticism did nothing to counter the main assertion of the article — that McGill students warmly welcomed Manning.

This article is but another example of the Canadian mainstream media's panache for making sweeping generalizations about student opinion. Readers of the article in question would likely infer the Young Reformers had taken control of our school.

Another example of this was the coverage of Human Resources Minister Lloyd Axworthy's visit to McGill last October 12. According to the Globe and Mail, students voiced their overwhelming approval of the proposed 'reforms' to our social safelty net and to our education system at that time. The paper made no reference to the students who protested outside of the Axworthy talk.

When more than 70 000 students across the country marched in protest of the Liberal government's social reforms — including 12 000 people in Montréal alone — the Gazette and the Globe and Mail reported that most students went to class. According to Guy Caron, the president of the Canadian Federation of Students, the turnout was the highest of any student protest since the Vietnam War.

Some might argue, in the case of Manning's visit to McGill, that the Gazette was simply reporting facts. The problem is, representing Arnold August as the sole vocal dissenter at the talk is a distortion of reality. It is also interesting to compare this to the Gazette's coverage of NDP Member of Parliament Svend Robinson's visit to McGill.

When Robinson came to visit, the Gazette did not have an article about it on its front page. In fact, it did not feature any article about the talk at all. Some might argue that Robinson is not the leader of his party. In addition, they could point out, the NDP has considerably fewer MPs than the Reform Party.

Despite these facts, Robinson is still a federal politician of great prowess. Also, more students came to hear the NDP leader than showed up to see Manning.

The Gazette article read like a propaganda piece for the Reform party, citing principally Manning and students who suport his party, while minimalising dissenters. Given the track record of the Gazette, it is not suprising they would print such an article. What is suprising is that people still consider newspapers such as the Gazette and the Globe and Mail to be impartial.

Aubrey Cohen

THE McGILL DAILY
culture

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LETTERS

The left must transcend...

To the Daily:

Ahmer Qadeer is absolutely right about the failure of identity politics (February 9th issue). Although identity politics have done a lot of good - for example, the level of respect for other cultures is no doubt considerably higher today than it was twenty years ago - to focus exclusively on the politics of identity is to play directly into the hands of those who are opposed in principle to the concepts of social justice and equality.

The Left is weak in North America because, except for the very wealthy, the population has virtually no class consciousness. In the United States, the Republicans have achieved almost total success in conflating the terms "middle class" and "White." White American workers and the unemployed regularly vote in direct contradiction to their own economic interests for anti-labour and anti-poor candidates who promise to protect the interests of "the middle class" - i.e. to protect Whites from those who would take their money away from them in order to provide government services to the working class and the poor, who are understood to be non-white, by definition. Thus the Democratic Party became the Black party by default. Clinton could be elected President only by convincing the White majority of voters that he was as right-wing (White-wing) as any Republican.

In Canada, where virtually everybody considers themselves middle-class, electoral politics are rapidly deteriorating into a race to save "the middle class" money by dismantling the social safety-net - a race heavily weighted in favour of the Reform Party. If the Left is to mount a relevant challenge, it must transcend identity politics and offer the electorate a comprehensive alternate vision of society in which corporate conquest and mass impoverishment in the name of "competitiveness" are not the inevitable wave of the future.

Mark Marshall

Woodcock history corrected

To: TheDaily:

Congratulations for the excellently written obituary of George Woodcock, "Obituary of an anarchist" (February 9th issue). I wonder who the author is: the name is rendered illegible by the graphic decor of the page.

I have one criticism to make. The author writes, "The CBC...omitted discussion of the time he [Woodcock] spent volunteering with the Republican Brigades during the Spanish Civil War." Many British anarchists did fight in the International Brigades as reluctant allies of the Spanish Republic against Franco's fascism, but Woodcock was not one of them. Woodcock was a convinced pacifist and did not participate in the Spanish Civil War or any war, however much he loathed Franco and Hitler. Indeed, it was his pacifism which had led him to anarchism since he saw the state as a necessarily violent institution. Read his autobiography, *Letter to the Past* (McLennan-Redpath PS 8545 O 59 Z 53 1982).

Jan W. Weryho,
Cataloguing Department.

Ocampo review misguided

To TheDaily:

In the February 9 issue of the *McGill Daily Culture*, Robert Coleman reviewed the Miguel Ocampo exhibit presently being shown at the Musée D'Art Contemporain de Montréal.

The reviewer's opinionated and hasty critique was not supported by concrete and relevant comments. Rather, Colman accuses the artist of haphazardly throwing images onto the canvas, and that there is no point other than sensationalism to his work! Even the article's title, "Sensationalism for Sensationalism's Sake" disregards Ocampo's work and his interpretation of the social, political, and religious realities of his country of origin, the Philippines.

Colman criticizes that Ocampo's use of subject matter has not been handled with INTELLIGENCE and FORETHOUGHT - pretty strong allegations.

If Colman would have paid closer attention to the contents and an interpretation of Ocampo's use of symbolism and imagery, he would have understood that Ocampo addresses issues of human rights, political oppression, centuries of Spanish colonialism, and the lead-heavy influence of the Catholic church on Filipino society.

For this exhibit, the artist provides a series of paintings along the theme of the stations of the cross, reminiscent of Christ's journey to Calvary Hill where he was crucified. With such works, the artist attempts to illustrate and criticize the extent of devotion and piety towards the Catholic church demonstrated by many Filipinos. Colman also states that Ocampo "makes the mistake of trying to explain his work, even though he has not thought it out carefully." I don't think the artist would agree! In order to achieve a weathered and aged look to represent historical events, Ocampo has deliberately scratched and damaged some of his paintings and has paid close attention to detail and style, indicating a high level of prior thought.

Ocampo's art form and style speaks loudly and directly to the viewer; obviously Colman wasn't listening.

Robert Naylor, U3,
Social Work

The Daily sucks

To The Daily:

re: One rent-boy's story: A McGill student sex-worker recounts tough times (February 13, 1995)

When I picked up the *Daily* and saw a seven-page sex focus, I was curious to see if I'd be reading another "Daily" dose of crap. It didn't take long. Your article "One rent-boy's story" brought new meaning to the term trash journalism. The article title would suggest a story of a student prostitute who faced tough times in the streets. The article contains almost nothing to support this. This guy seems to be oblivious to the fact that financial aid institutions and student employment opportunities exist. This guy simply loves fucking. Are quotes like "I was getting fucked good and hard up the ass, and I loved it!" supposed to espouse sympathy or compassion for this guy, or did your editors simply want to share their favourite quotes from your favourite porn mags like Swank? Interesting articles appear in your paper as often as Jimmy Hoffa visits Graceland.

If your [*sic*] attempting to further your reputation as a radical newspaper, sorry, you failed miserably. You simply demonstrated what a filth laden, piece of shit newspaper you really are, and that no one's tuition dollar should support your half-assed pathetic attempt at journalism.

If I was [*sic*] stranded on a desert Island, I wouldn't even use your paper to wipe my ass with [*sic*].

Andrew Boon
U4 Education

On the issue of EGGS

To The Daily:

Eggs are not a deadly weapon.

Nor was the throwing of eggs at Lloyd Axworthy a shocking act of violence. In case Nick Benedict and the SSMU are unfamiliar with eggs, I should mention that eggs are relatively soft and safe projectiles.

Indeed, the SSMU's obsession with eggs seems bizarre. It was even hinted that the throwing of eggs during the Ottawa protest was part of the reason the SSMU later went to a lot of trouble to officially reject the January 25th strike.

Apparently they feel that the tragic egg incident made us look bad. My experience with my own fellow blue-collar workers has shown the opposite. They seem to think of students as gutsy heroes - the only ones brave enough to throw eggs at oppressive Parliamentarians.

Furthermore, while the SSMU was busy flexing their mighty bureaucratic muscles (enraptured with their own power to pass resolutions) the blue-collar workers were busy supporting the students. The SSMU wanted nothing to do with the strike (still talking of eggs), while the bus drivers in Victoria recognized our strike, refusing to stop at the Universities.

Now the SSMU wants to pass more resolutions, still talking about the horror of eggs...

Perhaps they should get over this egg fixation and get cracking on more serious issues.

Jack Gagnon
Janitor and U2 Education student

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Montréal community theatre alive and well

Bringing the margins to the centre

by Alex Mathias

All too often when people speak of theatre in Montréal they speak of either the large established theatres like the Centaur, or festivals like Shakespeare in the park. Yet, there is a long standing tradition of community theatre. Especially in those communities that are seen as being beyond the boundaries of the "mainstream".

Serai is a culturally mixed theatre group in its eighth year. Serai is a Persian word for "resting place" which relates to their in transient concept of doing theatre: on the borderlines. Rana Bose, the South Asian artistic director of the group, has been in theatre for over 25 years. He says, "our logo is bringing the margins to the centre."

Serai is well established now, but according to Bose things were tough in the beginning. "We used to be considered ethnic back-alley culture. We've gotten out of that pigeon-holing angst. We kind of overcome it. We don't do safe theatre. We don't belong to any of those slots."

He says what helps to make things easier with their company is that they are outside of the traditional English theatre milieu. According to Bose, their uniqueness, and the fact that they write their own plays is what makes them successful.

Bose also explains: "I belong to a generation characterized as immigrants. Most of the people in the group were born in Canada. We are at a point in time where a lot more people are born here. This makes the interracial mix physically easier. There is a tremendous breaking down of borders."

Black Theatre Workshop (BTW) aims to promote Black culture and make it more accessibe. Now in their 24th season, BTW is the oldest theatre of its kind in Canada. Presently they are working on a project called "Children of Kush Arising" which is a collective piece incorporating rap, hiphop and rhyming dialogue into the production.

Florette Fernando, artistic director of BTW says "there is more cohesiveness now. There is a [popular music] sub-culture that connects them." BTW has always been a fairly visible, thanks in part to their founder, Dr. Clarence Bayne, a professor at Concordia University. "He helped a lot to raise the visibility of the Black Theatre Workshop" says Fernando "on the political level our clout is fairly high".

Since she has started in August of this year she has had a new vision of where she wants the company to go. She has been promoting the company to young people and found that there were many "who didn't know it existed."

Serai is performing "The Sulpician Escarpment," a Montreal-based murder mystery at the Strathern, March 14-April 2. BTW is performing "Children of Kush Arising" this Wednesday night, 9:30 at the Strathern.

Psychopaths and Sado-masochists

Courtroom spectacle in *The Trial of Judith K*

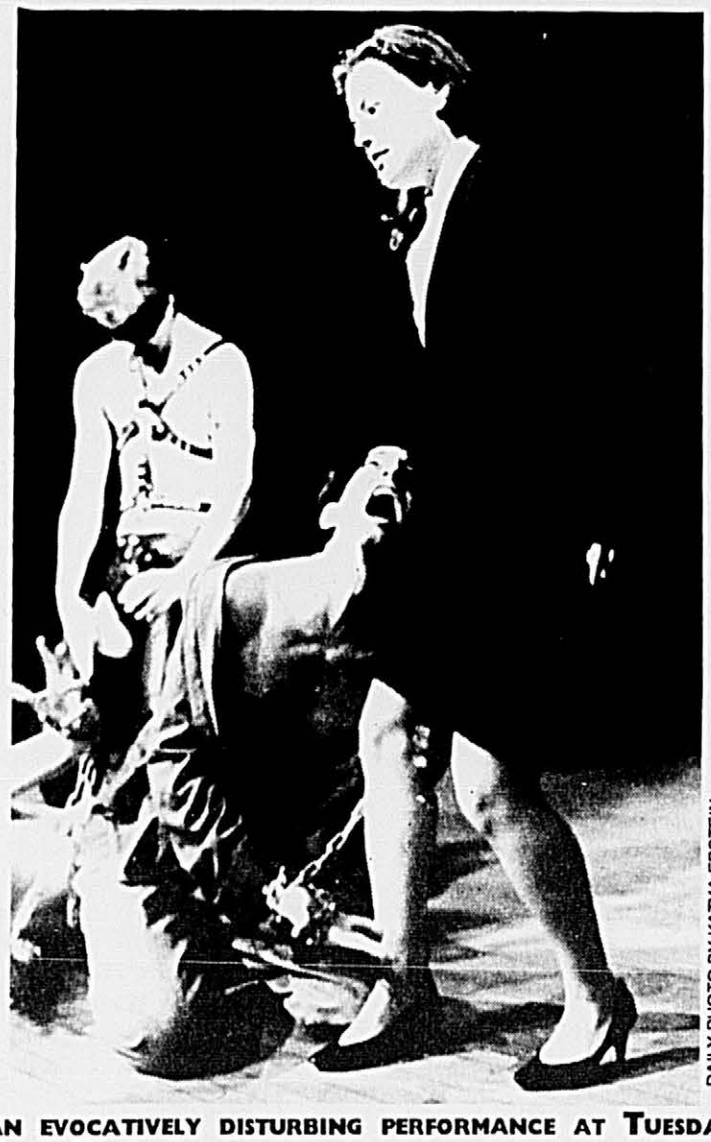
by M-J Milloy

Treading a tightrope between gothic tragedy and slapstick farce, *The Trial of Judith K* is a timely portrait of a modern nightmare. Complete with psychopathic floggers, prostitutes-turned-lawyers and gas-station attendent simpletons, the *Tuesday Night Café* production evokes parallels with the ongoing sagas of Guy Paul Morin and David Milgaard.

The play centres on the story of Judith K, an ambitious bank executive whose life is suddenly transformed when she is told to appear at the "Court of Inquiry". From then on, the audience follows Judith into her descent into the anarchy of the court.

The court is unlike the sterile affairs the audience has come to know from dramas such as *L.A. Law* or *Street Legal*. Kept ignorant of the workings of the court, the audience and Judith K are confronted with a system that exists for its own pleasure, not the dispensation of justice.

The performance of Jennifer Finestone as Judith K powerfully portrays the plight of the accused. The division between Judith K — rational, convinced of her innocence — and the rest of the characters is stark. Through Judith the audience can grasp a tangible sense of disorientation as her case progresses. Judith is never accused of her crime, but is inevitably drawn into the world of the court.



DAILY PHOTO BY KATYA EPSTEIN

An evocatively disturbing performance at Tuesday Night Café

The deceptively small cast of seven performers are a pantheon of misfits and psychotics who plague Judith in her ordeal. All of the actors display remarkable versatility, particularly Harry Crane and Joseph Rasco. They open the play as Biff and Clem, gas station attendents turned agents of the state, and through the course of the play the actors continually surprise the audience with new characterisations. Their best work comes as a pair, particularly as Timmy and Tracy, devilishly incorrigible small children.

The rest of the cast takes an obvious pleasure in inhabiting the twisted world of the court. Shawn Steil delivers a magnificent performance as a sucession of psychopaths and sado-masochists. His depiction of the flogger is hilariously disturbing, and his portrayal of Ted, the lawyer's servant, typifies the lowest form of life in the "Court of Inquiry".

The misogyny of the court is brought into sharp relief by both the male and the female characters. Ted kills women "but it's just a job". The female characters must prostitute themselves to survive. Judith herself falls victim to this trap as her individuality is stripped away in the workings of the court.

The play, by Sally Clark is based on Franz Kafka's *The Trial* and is particularly appropriate in light of Guy Paul Morin's acquittal after ten years in the Ontario Criminal Justice system. With eerie prescience, the play mirrors the experience of the unfairly accused. The "Court of Inquiry" is not a court, but a spectacle. As Judith soon realises, influence is all that matters in the workings of the court.

To their credit, the performers do not attempt to make these parallels obvious. The play is free from moralising or preaching. Rather, the characters evoke the atmosphere of lunacy that must confront any unfairly accused individual.

Don't believe the hype

Corporate vision and the Information Superhighway

by Tom Turrittin

Everyone seems to be hooking themselves up to the Internet these days. Newspapers carry weekly computer sections or columns, and now you can send e-mail to television shows like *The Dini Petty Show* or *Front Page Challenge*.

Even two years ago, the general public was mostly unaware of the Internet, and to admit you used it was to admit to being a "computer geek". But since then there has been intense media coverage, especially of the more sensational aspects of the 'net, including the presence of pornography.

The number of people using the Internet is growing rapidly, due in part to media coverage and the existence of "hip" technology magazines like *Wired*.

Universities and other computer service providers and administrators like Andy Mills of UUNET Canada are struggling to keep up with the demands of new computer users.

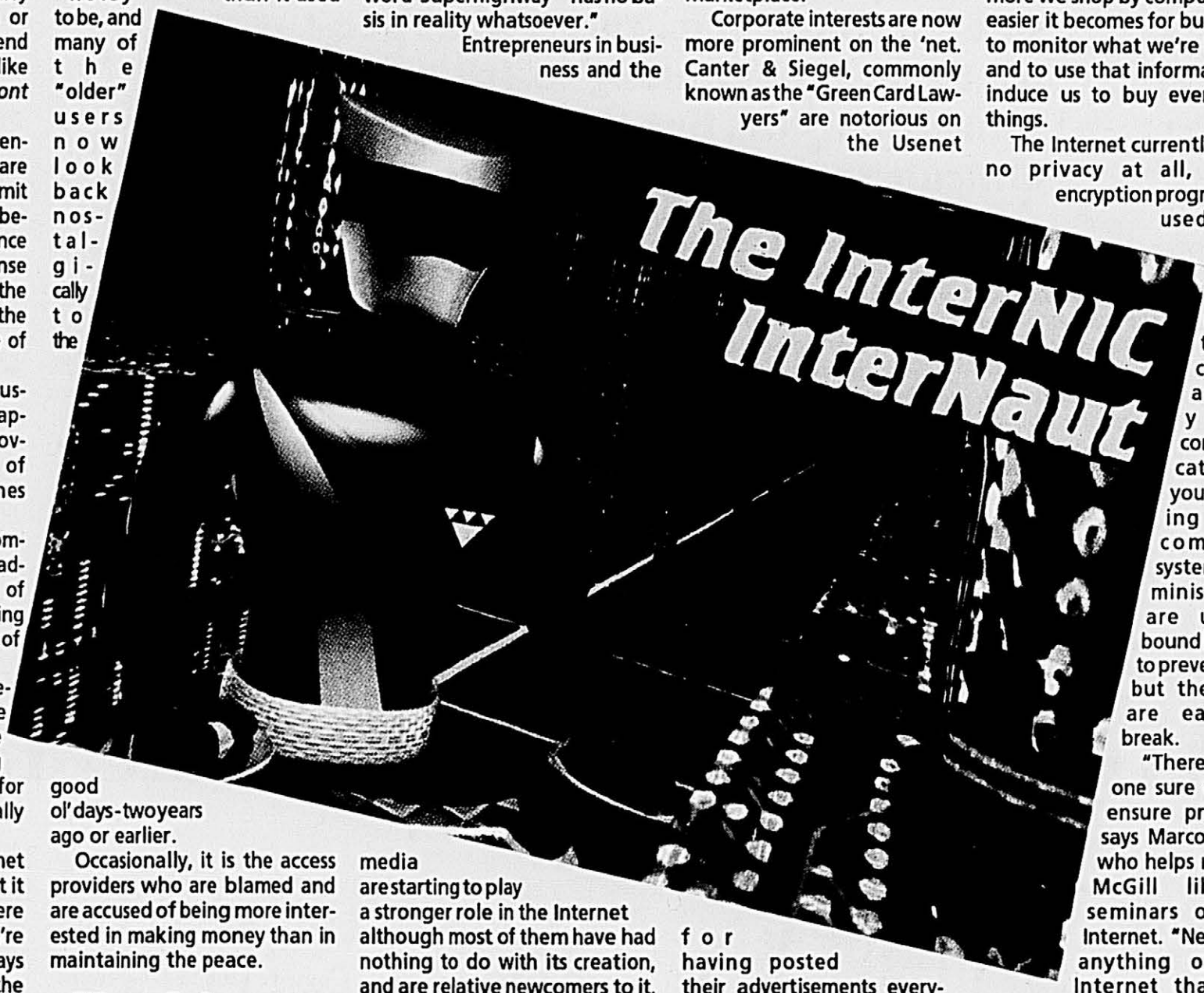
Because of this, many recent commercial providers are preparing themselves for the flood of people by making things as simple as possible for everyone concerned, especially for the computer-illiterate.

Newcomers to the Internet often do not understand that it is a social medium where there are rules of behaviour. "You're coming into a community," says Jason Ridgley,.a member of the Student Electronic Communications Collective (SECC) at McGill. "If you just blunder in not knowing how things are done, you're bound to start offending people."

One commercial online service in the U.S. called America On-Line (AOL) unleashed hundreds of newcomers onto the Internet simultaneously without instructing any of them on how they should behave. Like any society, these rules are often assumed to be automatically known and understood.

Newcomers to the Internet can find it a hostile place where making one small mistake, such as asking a question that has been asked a thousand times before, can provoke an angry response.

This is because the "older" users of the Internet are sick and tired of being annoyed by, however innocent, uninformed new users (or "newbies"). This situation has made the Internet much more "noisy" than it used to be, and many of the "older" users now look back nostalgically to the good ol' days-two years ago or earlier.



Occasionally, it is the access providers who are blamed and are accused of being more interested in making money than in maintaining the peace.

The Information Superhighway does not exist.

During the 1980s, computer programmers dubbed the Internet and other computer nets the "Information Highway" or the "Infobahn", after Europe's Autobahn. The Internet is simply a huge network of computers over which people talk, transfer information, and generally communicate. The word "Superhighway" is a more modern glitz word, popularized in a speech by the American Vice-President Al Gore a few years ago, and in fact refers to the unbuilt, ideal computer network of the future.

Andy Mills, an administrator at UUNET Canada says that the word 'Superhighway' "has no basis in reality whatsoever."

Entrepreneurs in business and the media are starting to play a stronger role in the Internet although most of them have had nothing to do with its creation, and are relative newcomers to it. The true motives behind the Information Superhighway hype are most likely financial ones.

"In the U.S., the operation of the Internet is switching from the original non-profit organizations over to the private sector," says Jason Ridgley.

"If corporations are getting involved in anything, it's for the sake of profit," says Ridgley.

The government, in the meantime, is working on building the Superhighway with the aid of corporations. Marcos Silva, who helps run the McGill library seminars on the Internet, explains, "The Canadian government's idea is that a strong electronic infrastructure is what a first-world country needs to remain competitive in the international marketplace."

Corporate interests are now more prominent on the 'net. Canter & Siegel, commonly known as the "Green Card Lawyers" are notorious on the Usenet for having posted their advertisements everywhere, which upset many users. On the Internet, you are not supposed to blatantly send advertisements everywhere. This is because many computer systems have to pay for the quantity of information that they receive, and if everyone advertised on the Internet, you would be paying for information you didn't want.

In response, many users took justice into their own hands and harassed Canter & Siegel both electronically and over their fax machine.

Since then, Canter & Siegel have become the foremost advocates in bringing advertising to the Internet. Martha Siegel has more recently been travelling across America doing talk shows and newspaper articles about the evil, untamed world of the Internet, where legitimate businesspeople are beset by computer whizzes out to destroy them.

Privacy becomes a significant issue to keep in mind if the Superhighway gets built. The more we shop by computer, the easier it becomes for businesses to monitor what we're buying, and to use that information to induce us to buy even more things.

The Internet currently offers no privacy at all, unless encryption programs are used. Any system administrator can examine your communications if you are using their computer system. Administrators are usually bound by rules to prevent this, but the rules are easy to break.

"There's only one sure way to ensure privacy," says Marcos Silva, who helps run the McGill library's seminars on the Internet. "Never say anything on the Internet that you wouldn't say in public."

Currently, neither the media nor corporations appear to be interested in the Internet as a communication forum, but see it instead as land just waiting to be reaped for profits, regardless of the culture which already exists there. If enough people believe the hype, the Highway may become a Superhighway where business interests are favoured over the open, free communication of ideas.

Currently, neither the media nor corporations appear to be interested in the Internet as a communication forum, but see it instead as land just waiting to be reaped for profits, regardless of the culture which already exists there.

→To learn about the Internet and its cultural rules, find someone who can help teach you and can answer your questions. Bookstores also carry books to help newcomers to the 'net, but the most recommended method is to observe how people are behaving on the 'net for several weeks before starting to participate yourself. For people beginning to read Usenet newsgroups, check out news.announce.newusers for tips.

All is not right with t

Mathew Horsman talks about the endangered nation-state

by **Jacqueline Reis**

Members of the corduroy-clad intelligentsia gathered at Concordia Tuesday night to hear Mathew Horsman give "incontrovertible evidence that, in fact, all is not right with the world."

Horsman spoke to roughly 40 Charles Taylor look-alikes about the conflicting forces of political fragmentation. The nation-state is caught between alignment along national (or "tribal") lines and economic globalisation, Horsman said, and is rapidly losing ground.

According to the editor of *Policy Options* magazine, the nation state "is a coloured splotch on the map. This is what people believe they belong to. It's a convenient illusion, but it's increasingly difficult to maintain."

When the nation-state falls through, he added, there are two places to turn: tribalism and supra-nationalism.

Horsman defined "tribe" as a group of people who have a similar religious and cultural identity or shared experience. He said he expects tribalism to make local government more attractive to citizens.

"[The nation-state] is a coloured splotch on the map. This is what people believe they belong to. It's a convenient illusion, but it's increasingly difficult to maintain."

— Mathew Horsman, editor of Policy Options magazine.

"The scale is human, the company is familiar...We need to broaden the definition of political rights and find a new *agora* for a new age," noted Horsman.

When asked whether the current hearings on Québec sovereignty fit this model, Horsman replied that the Bloc Québécois "set off the consultative process and now are hearing what they don't want to hear." Nonetheless, Horsman did state in his presentation that, barring purely political consequences, "little of a practical nature stops Québec from being an independent country."

"The terms of debate have shifted irrevocably. There is a greater prospect of success than at any other time in recent memory."

On the opposite end of the spectrum, he also observed that he expects supra-nationalism to become more important. Horsman said he envisions a highly interventionist approach to managing the word.

"We need [to go about] dismantling states peacefully and erecting new ones...We need to develop legal and moral principles for international security. Some rules are meant not to be broken and some states need to know that."

In between supra-nationalism and tribalism comes a new definition of citizenship observed Horsman. This would include recognition of multiple allegiances and global human rights.

"The concept of human rights is well-established, if not well respected," said Horsman, pointing to groups like Amnesty International to show that global vigilance is possible.

One member of the audience expressed concern that Horsman's ideas might not be so easily received among members of developing nations, a point illustrated by the fact that Horsman drew most of his examples from the European Union, the United Nations, and developed countries.

Horsman seemed ill-prepared for this consideration, and answered that his ideas were aimed more at discussion here in Montréal than for actual implementation.

He stated that one reason for the economic and political gap between developed and developing nations was the widespread view that the global economy should be left alone.

"If you leave the global economy alone, it can do wonderful things. But who does it do wonderful things for?"

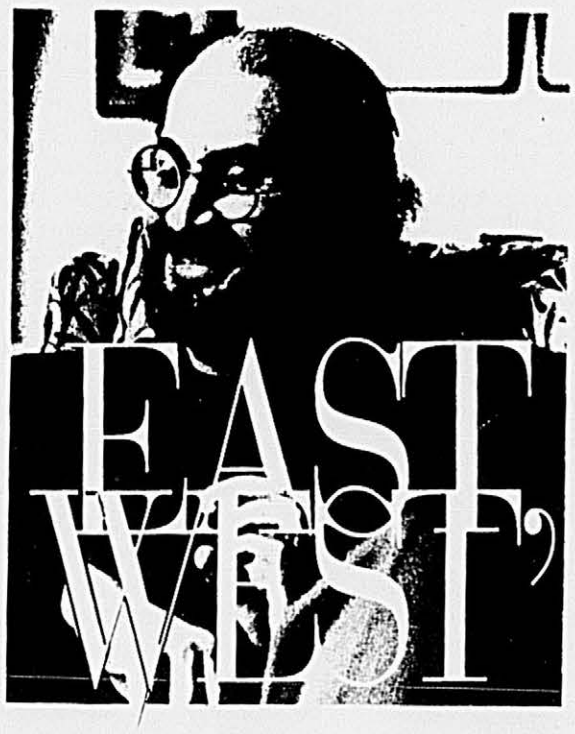
"We must have socio-economic rights and the market isn't always right," said Horsman, stressing that economic goals should not be separated from political aims. He cited NAFTA as one example of this link.

"You don't have a social chip attached to things like free trade. All NAFTA does is standardise what we already did anyway...I can't believe that we don't have a market where we have free movement [of workers]. That would be a real free trade agreement."

Amidst the Fairytale lands

by **Hasan Karrar**

SALMAN RUSHDIE



Rushdie's *East, West* fails to live up to its predecessors.

So what have six years in hiding done for Salman Rushdie's sarcasm? His previous work of fiction, *The Satanic Verses*, remains a creative work of literature even though some still believe the score can be settled only with his death. While, many people claim that he was blasphemous, and hence (according to their interpretation of the Islamic law) he deserves to be killed, Rushdie's unpopularity began long before his condemnation by Ayatollah Khomeini.

Rushdie writes with bitter sarcasm. Often the people who bear the brunt of his attacks, mostly Indians and Pakistani's, fail to appreciate his work. Books such as *Midnight's Children* and *Shame* are dismissed without a second thought, often labeled as too pessimistic or unrealistic. Admittedly, strange things do happen in Rushdie-epics: new means of conception are discovered, mountaineers meet ghosts on Mount Everest, ten year olds argue about the pros and cons of Marxism and a free market economy, and angels complain about the state of their lives. Yet, there is no denying that he writes with a certain amount of sensitivity, which I haven't come across in other South Asian works of English fiction

So, when Rushdie's new book, *East, West* - a collection of nine short stories -, was released, I imagined that it would at least satisfy the level of quality set by his previous work. Given that his last novel was written six years ago, such an expectation was not unreasonable.

However, my initial reaction was, in part, one of disappointment. The book is divided into three sections: "East", "West", and "East, West." The stories in "East," of which there are three, are situated in India and Pakistan. "Good advice is rarer than Rubies" is the story of a Pakistani woman applying for a British visa so that she can go meet her fiancee, whom she does not know. The story ends somewhat abruptly, and one wonders whether it would have been published had the writer been someone other than Rushdie.

"The Free Radio" is the story of a cycle-ricksaw driver who, giving into the wishes of his wife, agrees to get sterilized. The sterilization program took place in India during the 1970's. All participants were promised a free radio by the state. Needless to say, the driver never receives his radio. In spite of this, the rickshaw driver refuses to give up hope. Though he eventually makes it to Bombay to work in the movies, the story is a bitter reminder of the cruel joke that politics has become in much of South Asia.

This section's final story is called "The Prophet's Hair". It is a tale of the disappearance of a religious relic from a mosque in Kashmir and the bizarre series of events that follow.

In the next section, "West", Rushdie attempts to tackle three stories placed in England. In brief, the section was a disappointment and somewhat of a bore. For once, Rushdie's writing failed to capture my attention.

However, if the first section was a bit of a disappointment and the second section was a minor disaster, the final section "East, West" is magnificent. The book is worth reading for these three stories alone. Forever claiming to be a "cultural bastard" and vehemently opposed to the puritan idea that individuals are located in, and are a product of, one culture *only*, Rushdie's successful amalgamation of "East" and "West" has produced three brilliant stories.

"The Harmony of the Spheres" is the story of his somewhat insane friend Eliot Crane,

the world

DAILY PHOTO BY DAVID RYTHER

Mathew Horsman speaks to the corduroy-clad intelligentsia

who commits suicide by putting a shotgun in his mouth and pulling the trigger. The only suicide note Eliot leaves is "a meticulous account of how to clean and care for the gun." Throughout the story, Rushdie traces the development of this crazy friendship and, at one point, muses about how two diametrically opposite people can become such good friends: "Who knows what makes people friends? Something in the way they move. The way they sing off-key." True.

The next story, "Chekov and Zulu," takes place on the deck of the Enterprise. "Chekov and Zulu" is the tale of two Sikh diplomats in 1984 London following the assassination of Indira Gandhi by her two Sikh bodyguards. Afterwards, the Indian Government launched a massive "anti-terrorism" campaign in which 2700 Sikhs were killed in Delhi alone, within only two days. The story is essentially about the mental contradictions that Zulu is going through. On the one hand, we are told that he does not support the extremist Sikh separatist factions. Yet, "Who needs extremists when there are the killings in Delhi? Hundreds, maybe thousands. Sikh men scalped and burned alive in front of their families."

Zulu makes an interesting comparison to J.R.R. Tolkiens *The Lord of the Rings* : "While the great war is being fought there is one part of the world, the Shire, in which nobody even knows what is going on. The hobbits who live there work and squabble and make merry and they have no fucking clue about the forces that threaten them and those that save their tinyskins.... Maybe all fairylands are right here in our midst."

In the end, the decision is made independently. Zulu and Chekov find themselves on board the Enterprise. According to the "cold-blooded pointy-eared adding machine," Spock, degradation of the dilithium crystals means that wharp speed is unavailable. The two choices are either surrendering to the Klingons or dying while fighting. Captain Kirk decides against surrendering. He announces that, this time, the worst case scenario is the one that they are obliged to play out.

"The Courter" is the final tale. It is the story of Rushdie's *aya* (governess), and is set against his families migration to London. Like the previous two stories, there is the inevitable clash of cultures, followed by Rushdie's adamant decision that he will not choose between the two, neither East nor West.

New modem charge adds to student burden

Just pile on those fees

by **Robin Perelle**

As if government cut-backs were not enough, now students will also have to pay for the right to access McGill's computing facilities by modem.

Until now, McGill has provided free access codes and 500 credits worth of connect time, giving students and faculty access to both internal information and a vast array of Internet services. But, last Friday, the Senate Committee on Computing decided to cut the University's contribution in half and let modem users make up the difference.

Effective as soon as the new software is installed — which could be as early as this June — students will get eight free hours per month, after which they will be charged $.50 per hour until they hit a ceiling charge of $75. Alternatively, students can send McGill an extra $50 every month for an unlimited amount of connect time.

Many students are angry about the change in policy, saying it will not only limit all students' access to information, but will especially harm Computer Science and Engineering students who rely on free modem access to do their assignments for class.

"We don't think a financial tag should be associated with your academic area, but now some students will have to pay more to get their degrees," said Michael Yoon, VP Finance of the Electrical Engineering and Computer Engineering Students' Society.

"It will be like charging students to do their assignments. The ones that will be hurt the most [by the new user fee] will be the ones that need it the most," agreed U3 Computer Science student Dave Johnson. He explained that many students in his program are forced to do their homework via modem due to the shortage of available terminals in the computer labs.

"If I have to go on-line to work on a project from home, as most Computer Science and Engineering students and researchers have to do, I'll have to pay the extra $50 a month. Anyone who wants to use the system to get any substancial amount of information will have to pay [the charge]. It's ridiculous. Most commercial Internet providers charge less than that," Johnson noted.

Alan Greenberg, McGill's director of Computing and Telecommunications, admitted that Computer Science and Engineering students do use the services more than others, accounting for at least 50 per cent of available modem time last year.

While the Committee's decision did leave room for 'departmental solutions', Greenberg conceded that "it's not 100 per cent clear where [the departments] will find the money" to maintain their own modem lines.

Professor Myron Frankman, who also sat on the Committee, thought departmental solutions were inappropriate, as they provided too narrow an view of the educational value of the Internet. "I think that the use of the Internet and e-mail is essential... as much a part of the educational process as the library," said Frankman.

Johnson agreed. "This really is the information revolution that we're going to lose access to," he said.

"It's a giant virtual library out there... with a wealth of information available for research. Aren't universities supposed to provide information, not restrict our access to it?" he asked.

Picking students pockets

Greenberg admitted that most modem users will face additional charges at the end of the month, since 20 minutes of free time a day is barely enough to read and respond to one's e-mail. He insisted, however, that the Computing Centre can't keep picking up the tab.

"Interest in the internet has grown very quickly at McGill... We used to give out several hundred 'freebie codes' a year, and now we're giving out several thousand... When you look at both the capital and on-going costs of renting the modem lines and maintaining the equipment, we're projecting we'll need $100 000 to $150 000 just to maintain access," Greenberg said.

"In an ideal world we would have just kept the free modem pool without charging any money, but in this constrained environment where usage and costs are increasing rapidly at well over 100 per cent a year, a source of guaranteed revenue had to be found," he continued.

While acknowledging how expensive it is to provide modem facilities, Nilesh Pattanayak, the undergraduate representative to the Senate Committee on Computing, insisted that students should not be punished for taking advantage of the vast new information networks available to them.

"They're charging for an essential service which is considered an integral part of any curriculum of higher learning... Students feel they are being unfairly penalized for their curiosity and their academic pursuits," said Pattanayak.

He pointed out that the Senate Committee, which counts only two student representatives out of its 30 voting members, tried to implement the user fees last September but were forced to withdraw the proposal in the face of student outrage. Five months later, with no alternative sources of funding in sight, the Committee re-introduced the plan and passed it.

Pattanayak doesn't think they looked hard enough for a more creative solution. "We have to keep exploring other avenues for generating funds for modems and computing. Students should pioneer this search, with some help from faculties, because we're the ones who are hurting the most," he said.

Gilbert Cabana, the VP university affairs of the Post-Graduate Students' Society, maintained that it's the University's responsibility, as an educational institution, to provide more funds for Internet access.

"We have a University that seems to put as its lowest priority library access and access to communications. If measures such as Axworthy's pass, students will be paying more in tuition fees... and they won't just want to learn about Shakespeare... McGill will have to get on the wagon before it's too late," said Cabana.

Johnson suggested that, rather than charging students, McGill should look for corporate sponsorship to finance its modem connections. If his idea is successful, students calling McGill's computer systems will be greeted with messages like 'this line was brought to you by', in exchange for which companies would cover the costs of the services.

"It is privatization, but the Internet is going commercial anyway so we might as well use it to our advantage," Johnson said. "At least it would be better than picking the students' pockets."

Moving to a different beat

Dhun to raise funds for documentary on religious discrimination

by **Andrea Cooke**

On November 11th., 1993, five Sikh veterans, after participating in a Remembrance Day parade, were forbidden to enter the Calgary Royal Canadian Legion because they refused to take off their turbans. The Legion had a policy that no headgear should be worn inside the hall out of respect for people slain in World War II. However, during the week of the Calgary Stampede in the same year, there was a rule passed that cowboy hats could be worn in the Legion Hall.

Because of such incidents, a group of young South Asian Montréalers calling themselves Honest Illusions are working to produce a documentary film to raise awareness about religious discrimination in Canada.

In order to raise the fifteen thousand dollars needed for the documentary, Honest Illusions will be presenting *Dhun*, a culture show and play. It will also provide the needed publicity for the widespread distribution of the documentary.

Dhun, which means rhythm and melody in Hindi, incorporates singing and dancing into dramatic scenes. It begins as six family members get together for a fifteenth anniversary celebration. Each character represents a certain part of the subcontinent of India, each of them diverse in culture and tradition. The beat of two drums acts as the unifying force between all the scenes, which undergo changes in costume, attitude and scenery.

"There are one hundred and fifty-two people involved in the play, with a hundred and ten of these people as part of the cast," says Baljit Sethi of Honest Illusions.

Dhun is being organized through the collaboration of many different colleges and universities in Montréal and Ottawa. Presently twenty-two groups are involved in creating *Dhun* and the documentary, one being the Image Ensemble Film Society of McGill

Honest Illusions wishes to make *Dhun* and the documentary a community project.

"This is Honest Illusions' first project and we want the whole South Asian community to become involved. The motivation which drives all those involved with *Dhun* to do something for a good cause is the hype we need to make this project successful. If no one were to ever speak up, it would be impossible for people to become informed on issues of racism." says Sethi

The documentary will not only discuss the situation for the Sikh veterans, but will also address two instances in which Muslim women were discriminated against on the basis of their covering their heads.

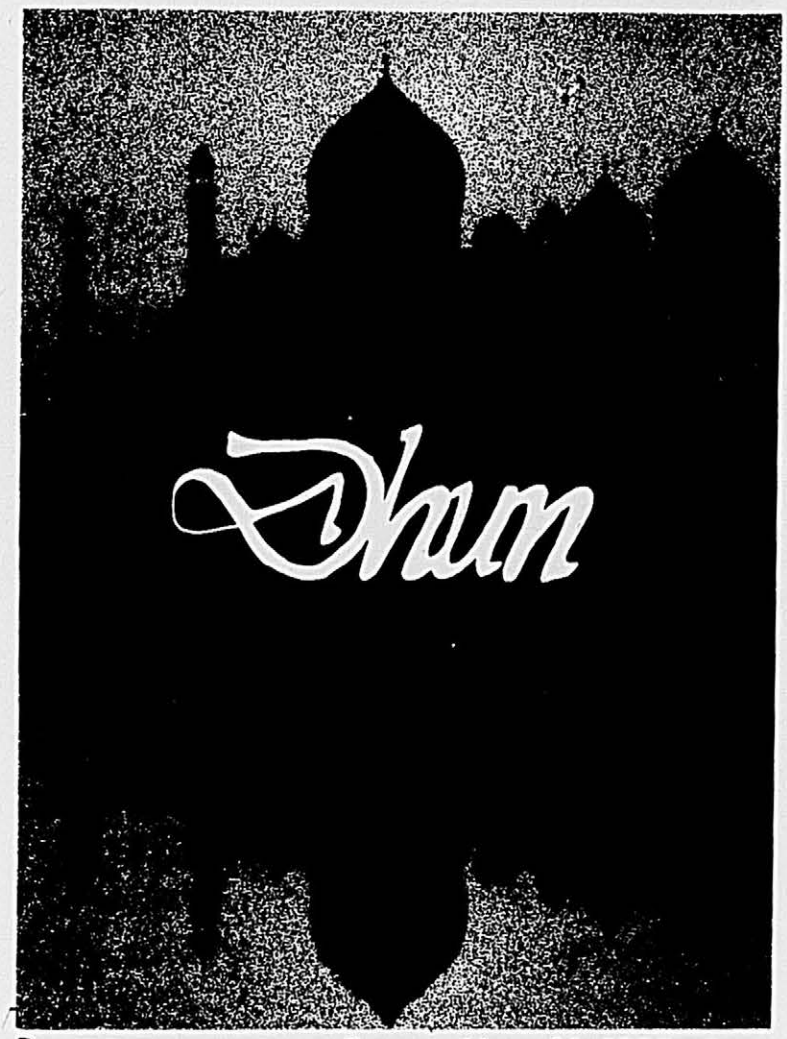
The first incident occurred in a private school when a Muslim girl was sent home because she refused to take off her hijab. In retaliation, a Muslim private school passed an unconstitutional law that all its teachers had to wear hijabs. Because of this law, they were brought to court.

The second incident occurred when a Muslim woman was not allowed into a courtroom because she refused to take off her headgear. Using these examples, the documentary will point out that it would be very unlikely that the Pope would be asked to leave a courtroom if he refused to take off his religious headgear.

The film will illustrate how asking a Sikh to remove his turban is similar to asking a Muslim woman to remove her hijab, or a Jewish person to remove their kipoh. Parallel comparisons between the importance of religious headgear to a nun as to a Sikh, a Jew or a Muslim will also be made.

As Sethi explains: "Taking off religious headgear for another human being would imply that you respect that person more than your own God."

Dhun's e-mail address is BL43@MUSICB.MCGILL.CA



DHUN WILL BE TAKING PLACE ON SATURDAY, MARCH 11, 1995 AT ROYAL VALE SCHOOL (5851 SOMERLED AVE.) AT 7:30 P.M. TICKETS: STUDENTS 8$, CHILDREN 6$ AND ADULTS 10$. INFO: DHUN, CALL 1-80C-DHUN-563 BETWEEN 10 A.M. AND 10 P.M.

Haitian Ode a Beautiful Tribute

by **Robert Colman**

Haiti's past is rich and defiant. It is to this history that the latest show at Observatoire 4 is dedicated.

Haiti has a long history of occupation by colonial powers and a longer history of resistance. It was the first nation born of a slave revolt in the Western Hemisphere, from toussaint L'Ouverture and Jacques Dessalines to the people of Santo Domingo who in 1787 began their revolt for freedom

Ronald Mevs and Francois Cauvin in their installation "Ode to Memory", show immense pride in their Haitian heritage. They are able to express this while giving vent to anger regarding the treatment of the populace by other nations, including the United States and the colonial French empire.

The first part of the exhibit are painted representations of warriors. These are embossed with flaked gold. Mevs felt that this was the greatest tribute he could offer these past heroes. They are vibrant, glowing and slightly abstract homages to Toussaint L'Ouverture, Dessalines and the other warriors of Mevs' historical view of Haiti.

Violently red canvases make up the second part of the installation. Mevs expresses the brutality of colonisation and invasion by painting much of these in red and black.

He uses these colours particularly effectively in his representation of the waters surrounding the island, making them seem like volcanic eruptions on the canvas. Anger and frustration are given full reign in these explorations of Haiti's victimization by larger nations.

The work done jointly by Mevs and Cauvin celebrates the diversity of Haitian cultural elements in a Totema (much like the totem poles of North American natives). This represents the convergence of many different aspects of culture on Haitian society.

Mevs says that this really celebrates a syncretism that occurs in all cultures: the two artists celebrate that which exists in Haiti, with Native, African, and European cultural elements contributing to its creation.

The beauty of this work is that its anger is channeled into strong symbolic representations. Yet, simultaneously, Mevs and Cauvin are able to observe the positive elements of their country's development, taking pride in their warriors and the diversity of culture which has developed in Haiti.

At Observatoire 4 (372 Ste-Catherine West, Suite 426) until March. 18

McGill filmfest

looking for submissions

by **Sana Bilgami**

For sometime McGill students were deprived of a forum for exhibiting their film and video productions. Not only was there no venue for them to publicly screen and exhibit their productions, but they were consistently overshadowed by the outstanding film festival held at Concordia University.

Last year, however, Malve Petersmann organized the first Film and Video Festival at McGill since the MFS's demise, with financial assistance from DESA and the English department. The enthusiastic response by students and faculty alike to the quality and quantity of films screened was surprising and encouraging.

This year's festival, organized by DESA's Cultural Studies committee and financed by the English department, DESA, AUS and a private donation, promises to be better still.

The venure, Moyse Hall, can accomodate a large audience, which should provide incentive for students to submit their work. There will also be a "gala party" on the second evening, where eight awards will be distributed. Six of these awards will be chosen by a four person jury, and two awards will be determined by the audience.

The Festival invites submissions from students in any faculty at McGill. The films or videos must be less than half an hour long, can be in any format (8mm., 16mm., etc.), The committee hopes to give each person a chance to exhibit at least one production, with priority given to films by Cultural Studies students.

If this film festival accomplishes what it sets out to, it might mark the beginning of an annual tradition of festivals that would give film students at McGill a chance to expose their work to larger Montréal public.

The Second Annual McGill Student Film and Video Festival invites students to submit their films or videos for screening at Moyse Hall April 6th and 7th 6-10pm. Entry forms are available at the English department; or the festival office on the main floor of the Cultural Studies building (3475 Peel St.), Monday - Thurs., 12 - 2:30 pm. (Info. 398-3128).

Deeper than identity

Civil war continues in Sudan

By Andrew Hurst

Dateline: Sudan. Northeastern African country plagued by a civil war which pits Muslim, Arab northerners against black African, mostly Christian southerners.

Between 3 and 4 million people have been internally displaced, almost half a million more are languishing in refugee camps in neighbouring Uganda, Kenya and Ethiopia.

Sudan rarely makes the news, except when its government puts forward incredible schemes to merge with other countries. Recently, it was announced that negotiations were underway to merge Sudan with Chad and Libya. Earlier attempts have been made to join with Syria.

These probably amount to little more than publicity stunts undertaken by a government desperate to put forward a more positive image of its country to the world. Since 1989, the government of General Umar Al-Bashir has been involved in an escalating the civil war which has been going on in Sudan since it gained independence in 1956,.with the exception of an interregnum between 1972 and 1983

Until 1956, the Sudan had been under colonial domination for almost 140 years, beginning with Ottoman rule in 1820 and then, in 1896, under British rule, through a regional administration which included Egypt.

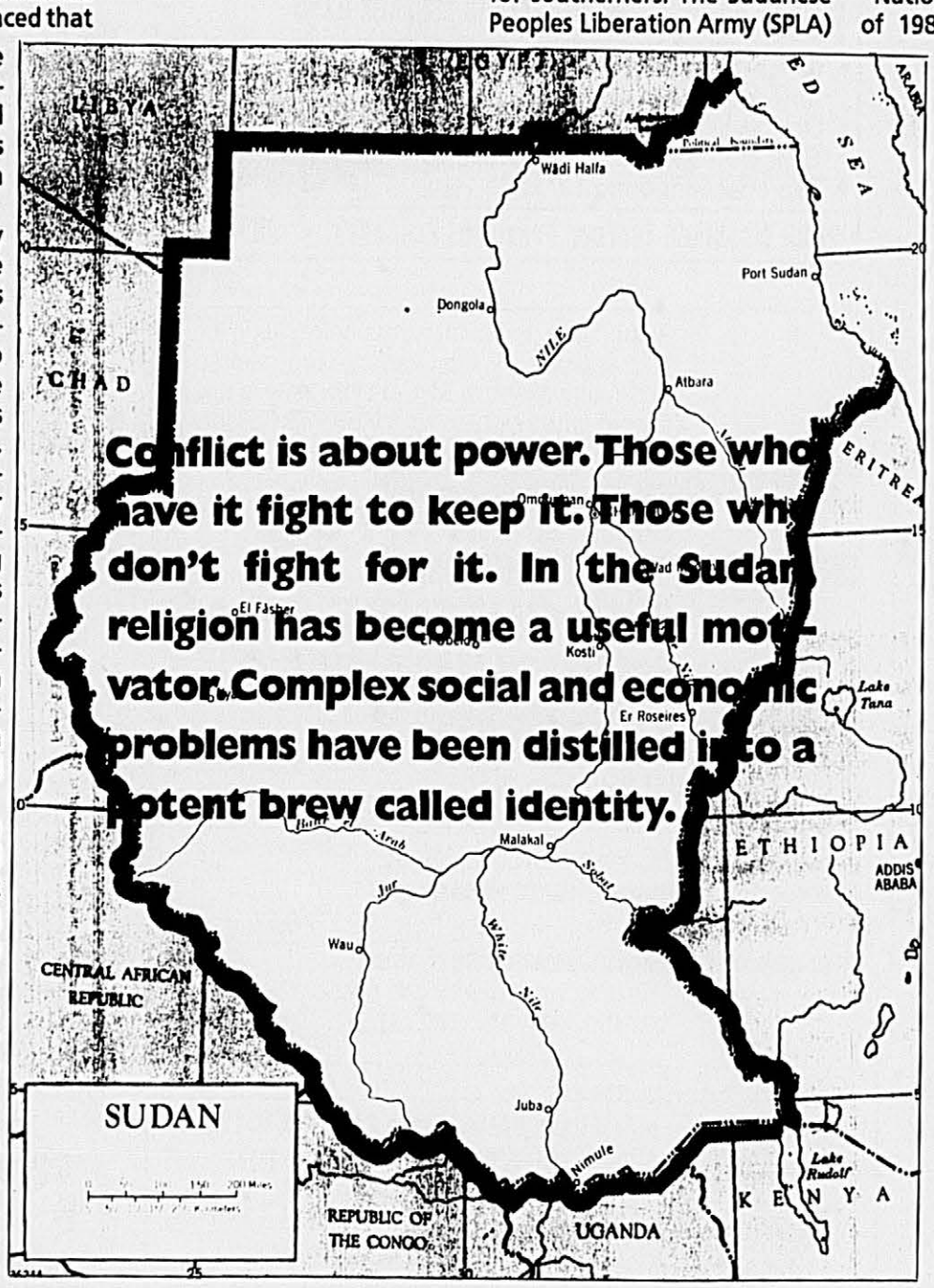
Under Ottoman rule, the nuer people of South Sudan had enjoyed a relative degree of autonomy and had been left to administer their own affairs. Under British rule, they began to suffer the effects of domination. Hatred of the British became the common denominator for the people of north and south Sudan.

This changed with independence, when the southern Sudanese realized that independence from Britain did not translate into freedom from domination. Old neighbours had become new masters.

The latest round of fighting began in earnest in 1983, when then President Nimieri tried to placate radicals in his own government by "Islamizing" Sudan, the centrepiece of the project being the imposition of Sharia law. This continues to be opposed by the predominantly Black (and partially Christian) south and has been one of the main issues in the conflict.

Backed by the National Islamic Front, General Umar came to power in 1989, and increased aerial bombardments of the south which displaced thousands of people.

Last week, in Khartoum, government forces burnt a shanty town housing 400,000 people to the ground, relocating them to "better land": the nearby desert.



Conflict is about power. Those who have it fight to keep it. Those who don't fight for it. In the Sudan, religion has become a useful motivator. Complex social and economic problems have been distilled into a potent brew called identity.

Beyond ethnicity

Conflict is about power. Those who have it fight to keep it. Those who don't fight for it. In the Sudan, religion has become a useful motivator. Complex social and economic problems have been distilled into a potent brew called identity.

The real situation in Sudan, however, is more complex. The south is rich in oil and minerals, while the north is mostly desert. The source of the Nile is also in the south. Northern Sudanese and Egyptian fear for their water and electricity supply.

The battle lines are also not as clear cut as they might seem. Not all northerners are Arab. Not all Arabs want an Islamic state. Some even claim that Arab has little salience in this context. There are "Arabs" all down Eastern Africa as far south as Mozambique. The East has been a cultural melange since before the Middle Ages, with peoples of South Asian, Arab and even Malay descent coexisting with the myriad of African cultures up and down the coast. Ethnicity is a grossly over-simplifies the conflict.

In the south, several factions are fighting for the right to speak for southerners. The Sudanese Peoples Liberation Army (SPLA) is the military wing of the Sudanese Peoples Liberation Movement, led by Dr. John Garang. They are at odds with the South Sudanese Independence Army/ Movement (SSIA/M) led in turn by Dr. Riek Machar.

The SPLAM took up arms in 1983, calling for a united, secular, socialist Sudan. They received arms from, among others, the Cubans. The SSIA/M, formed after the break up of SPLA United in 1991, has been calling for complete separation from Sudan.

Complicating the situation still further is the intransigence of all of the parties. At a forum held at UQAM last Friday, this was evident, as the charge d'affaires of the Sudanese government and representatives of the Relief Association for Southern Sudan (RASS) articulated their positions.

The government is "committed to a peaceful solution" to the conflict, according to the charge d'affaires.

Information packages were left on everybody's seat containing publications put out by the "Peace Department" of the Foreign Ministry. These packages detail the efforts undertaken by the Revolution (referring to the "National Salvation Revolution" of 1989) to address issues of peace.

The RASS representatives were equally as strident in their calls for "separation and nothing but", ignoring the conflicts which exist within their own ranks. No mention was made about whether such conflicts might continue in an independent southern Sudan.

Beneath all this lies the plight of millions of displaced persons. The government has not allowed international aid organizations to operate in areas held by rebel factions. Most countries, including Canada, refuse to give money to the Sudanese government directly because of its well-documented human rights abuses.

RASS is underfunded and has trouble getting endorsements because of its political ties to the SSIA/M and because of diplomatic protocol. Relief work has been scaled back because of the fighting. Peace talks have gone on through the regionally-based Inter-governmental Authority on Drought and Development (IGADD) but have met with limited success. An agreement reached last May on improving access for international relief efforts has not been strictly adhered to, several unilateral ceasefires have existed only in the words of top leaders.

Almost 1.5 million people have already lost their lives over the last 10 years. Many more face starvation, disease and homelessness. At the root of it all is a bid for power. Identity is important but death does not discriminate. The problems in Sudan are complex, the solutions, more so. One thing is certain: the tragedy continues.

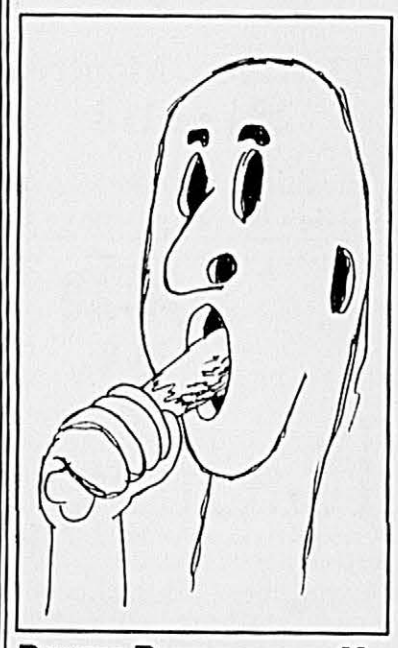
Making the most for the least

Using cameras found in the garbage or at garage sales, Hi-Fi films is devoted to producing the most films for the least amount of money. The non-profit collective is screening six new films by Rose Merrill, Robert Hansen, Ian Hanna, Philippe Blanchard, Amanda Aronchick and Maija Martin at the Pine Theatre tonight.

Hi-Fi had planned to screen the films at the OK Theatre, but the Plateau theatre space was recently forced to close due to difficulties with the fire marshall.

Hi-Fi Films at Pine Theatre (10 Pine W., corner Clark) February 16. 21h.

by Julie Crysler



Philippe Blanchard of Hi-Fi films pokes animated fun at the body in Holes

Culture Briefs

Black History Month at Artkore

Artkore is a multimedia gallery with a mandate to get in touch with communities underrepresented by the conventional gallery system. On Friday February 24, Artkore presents a cooperative artistic project in celebration of Black History Month.

The event features poetry, by Tanya Evanson, Scott Stanislaus, Peter Bailey, Robert Ahmad, and Robert Sanford, dub poetry by D Smith of Children of Kush, and music by Dawn Tyler Watson, and poetry and storytelling by Mohamed Togane

Artkore Gallery, 265 St. Antoine St. W., Suite W. Suite 200. 20h.

by Julie Crysler

events

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THURSDAY

• The **Yellow Door Coffee House** presents Eugene Abrams and Robert Majzels. Open stage to follow. 20h30. Admission $2. 3625 Aylmer. Info: 398 6243.

• **McGill's Department of Linguistics** present Jonathan Bobaljik of MIT who will speak on *"The Morphological Determination of Germanic Syntax"*. at 13h in Bronfman 37.

• **Concordia's Liberal Arts College** presents Prof. Hayden White on *"Self, Voice, and Identity: The Crisis of Humanistic Ethics"* at 20h30 in the Hall Building, 1455 de Maisonneuve West, rm H-110. Info: 848 2565.

• The **Japan Awareness Club** presents a benefit concert featuring *Arashi Daiko* at 18h30 in the Shatner Ballroom. The performance will be followed by a workshop. Admission is $8 in advance and $10 at the door. proceeds to the Kobe Relief Fund. The tickets will be sold Mon, Tues, and Wed from 11h to 14h in Bronfman.

• **WUSC International Development Symposium**: *"Education for all: from rights to reality"*. 9h to 12h: *Gender Issues and Education in the Third World and Canada* in Wilson Bldg, 3506 University, rm 104. 13h to 16h: *Global Change Game* in Shatner Ballroom (Free Ben and Jerry's Ice Cream). 18h: *First Nations Perspectives* in Wilson Bldg. rm 104. Information: 499 1167.

• **Concordia Irish Lecture Series** present Michael Longley 20h in the Hall Bldg., 1455 de Maisonneuve, rm H767.

• **Theatre de la Grenouille** at Players' Theatre presents *Jacques et son maître* by Milan Kundera at Player's Theatre, on the 16, 17, and 18 February at 20h. $6 students, $12 regular.

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As part of a series of events celebrating its 20th anniversary, the Graduate Programme in Communications at McGill University is proud to hold a free public lecture by internationally renowned Mexican writer

Maria Luisa Puga

THE CULTURE OF AN *INDOCUMENTADO*

Tuesday, February 21st, 7:00 p.m.
Auditorium 26
Stephen Leacock Building
855 Sherbrooke West

For more information: 281-7607

This lecture has been made possible by a grant from the Beatty Memorial Lectures Committee.

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FRIDAY

• The **Yellow Door Coffee House** presents Ketih Donahue and "an evening of traditional Irish music". Open stage to follow. 20h30, door opens at 20h. Admission $2. 3625 Aylmer. Info: 398 6243.

• The **Centre for Society, Technology, and Development** in collaboration with **Aboriginal Government, Resources, Economy, and Environment** presents Paul Wilkinson on *"The Anthropology of Advocacy: Environmental Impact Assessment and Other Development Frameworks in the North"* at 12h30 to 14h30. For information, call 398 1807.

WEEKEND

• **Siamsa School of Irish Music** is sponsoring a fundraising *Irish Ceili Dance* on Saturday at 20h. Admission is $8. This will take place at the Royal Canadian Legion Hall, corner of Addington and de Maisonneuve, N.D.G. For more info, call 483 4064, 484 3313, or 694 1999.

MONDAY

• **McGill Organic Food Co-op** orders organic produce and dry goods every Monday between 12h30 and 18h30 in the QPIRG office (3647 University, just below Pine). Newcomers are always welcome. For more info call 398 7432

• **Concordia Women's Centre** presents a series of workshops for women on *Women and Safer Sex*. Today the workshop will be on *"Body Image and Safer Sex"* from 19h to 21h at the Women's Centre, 2020 MacKay. For more info call 848 7431.

• *"Peace and the Path of the Heart"*, free meditation classes are being offered by students of Sri Chinmoy beginning this week, every Monday or Thursday for four weeks. To register call 489 5692.

DAILY STAFF MEETING

• Free concert, Derek "Hotbuns" Fung will perform a cover of Staying Alive. Shatner B-03, 17h30. All welcome.

CLASSIFIED ADS

***Ads may be** placed through the Daily Business Office, Room B-07, University Centre, 9h00-14h00. Deadline is 14h00, two working days prior to publication (e.g. Tuesday, 14h00 for Thursday's McGill Daily).*

***McGill Students & Staff** (with valid ID): $4.00 per day, 4 or more consecutive days, $3.50 per day. **General Public**: $5.00 per day, or $4.25 per day for 4 or more consecutive days. Extra charges may apply, and prices do not include applicable GST (7%) or PST (6.5%). Full payment should accompany your advertising order and may be made by cash or by personal cheque (for amounts over $20 only). For more information, please visit our office in person or call 398-6790 – WE CANNOT TAKE CLASSIFIED ADS OVER THE PHONE.*

***PLEASE CHECK YOUR** AD CAREFULLY WHEN IT APPEARS IN THE PAPER. The Daily assumes no financial responsibility for errors, or damage due to errors. Ad will re-appear free of charge upon request if information is incorrect due to our error. The Daily reserves the right not to print any classified ad.*

1 - HOUSING

Roommate wanted. $250 everything included. Lasalle duplex. Prefer non-smoker. If interested or for more info contact Larry 364-1968.

Adjacent McGill 3½. Pool, sauna, mountain view, balcony sublet. April 1st $588/month, heating included 849-7980 or 485-1424.

Heart of Downtown beautifully renovated apartments at a reasonable price 3½, 4½ available. If interested please call 284-5650 or 849-3897.

2 - MOVERS/STORAGE

Moving/Storage

Closed van or truck. Local and long distance. Ott-Tor-Van-NY-Fla. 7 days 24 hours. Low rates. Steve 735-8148.

3 - HELP WANTED

Mother's Help: Young family, 2 kids (Boy 3, baby girl 4 months), need part-time help. 2 days/wk. or 16 hours at $100/week. Help with housework and care of kids. 481-1978.

Researchers at McGill are looking for students 18-30 yrs. old, right-handed and who have spoken English from birth. Testing takes 75 min. Will be compensated. Call 398-4924.

Summer Jobs: Run your own business, gain valuable business experience while building your résumé. Earn up to $10,000 (25 jobs). High demand product, irrigation sales and installation. The ideal opportunity. Vehicle required. Student sprinklers. Call 1-800-265-7691.

Tree Planting, British Columbia, spring 1995. Experienced foreman seeking experienced planters or dedicated rookies. Call Joe 278-4645 weekdays 12-5pm.

Swim Director & Instructors, Waterski, Windsurf, Sail, Canoe, Judo, Gymnastics, Tennis, Photography, Archery, Art, Pottery, Beadmaking, Drama, Keyboardist, Jazz Dance. Fax resumé (514) 481-7863, Pripstein's Camp 5253 Decarie #333, Montreal H3W 3C3.

Seeking language teachers, Fr./Eng. Experience with adults and creating materials a must. Dynamic and team-oriented. Leave a message at 674-5320.

Lend your ears for research in speech perception! We're looking for biling. speakers fluent in Fr. and Eng., or unilingual Eng. speakers. S's will be renumerated. For info contact Connie or Miranda at 398-1210.

5 - TYPING SERVICES

Word Processing. (937-8495) Term papers, résumés, forms design, correspondence, manuscripts (Laser/Fax/Photocopier) 9:00 a.m. - 6:00 p.m. (7 days) (near Atwater)

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6 - SERVICES OFFERED

Experienced Editor/Writer Student papers, theses, manuscripts, resumes, tutoring, translation (Spanish/French/English) - Marian 765-9804 7 days/week.

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7 - ARTICLES FOR SALE

Kitchen table with four upholstered chairs and extension leaf for sale. Can seat up to six people. Call Mark at 487-8508 after 6:00 P.M.

Alwa Stereo Cassette Deck. 3 head Dolby. 3 yrs. old. Barely used. $300 or best offer. 398-6790 Marian.

Add some colour to your computing! For sale: **Apple Macintosh 12" RGB monitor**. Two years old. Excellent condition. Sharp picture, excellent colour quality. Asking $250 or best offer. Call 398-6785 (days) or leave message at 457-3639.

12 - PERSONAL

Belated, but not forgotten. **Happy St-Valentine's**; to my French bearess from vodka & tonic and, of course, the big Russian bear.

13 - LESSONS/COURSES

Medicine

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14 - NOTICES

Cuba Spring Break! Only $685 - Airfare, visa, transfer to hotel & back. Sunny Varadero. 2 per room. 10 universities invited Feb. 19-26. Bookings 989-1017, 935-6029.

Walksafe Network 398-2498. Anyone, anywhere every night Sunday to Thursday 7:00-12:45. Friday and Saturday 7:00-2:30. Please call 30 min. in advance.

McGILL NIGHTLINE

McGill Nightline is an information, listening and referral service. Open 6pm-3am. 398-6246.

LBGM discussion grps. Wed. 5:30 Bi-Group Shatner 423. Thurs. 6PM womyn's grp. Shatner 423. Fri. coming-out 5:30 & General 7PM, 3521 University. All welcome.

15 - VOLUNTEERS

Interested in Alcoholism? Seeking volunteers for an alcohol-related study conducted in Dr. Amit laboratory. For info: leave message at 486-3018.

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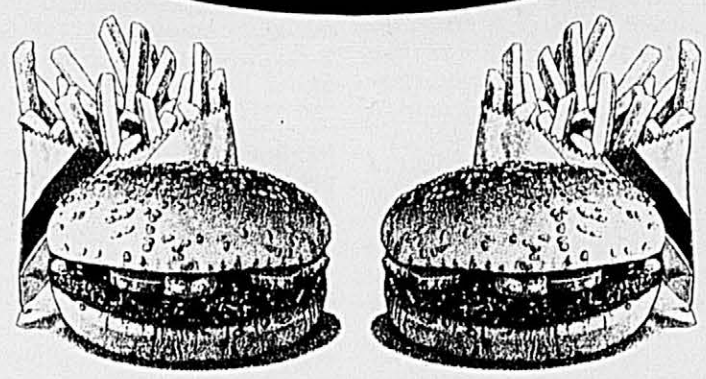

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